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Names of the principal trees, etc.

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ruzuwok'a'ra, resin-weed.
ra^hjp, moss.
wat cutr, cedar (red cedar).
hatra^ha, ironwood.
witri, flat cornered reed used for bulges.
ra, round reed used for mats.
hi^rp', basswood.
wazi, pine in general.
wazi pata, white cedar.
wa'gp', poplar.
hra^ hra'ra, birch.
hrags, walnut.
pa^ djo'gu, hickory.
hrazu'ha, butternut.
na^ ra'gk', maple.
ruyi, willow.
rak, ash.
hrarge'gu, oak.
mank'a'rak, elm.
hukaigu, hazel.
na^ p'a'gu, cherry.
na^ ho'rg^, box-elder.
heryu', cottonwood.

Names of the principal vegetables and fruits

hoeedjek', strawberry.
hap'u'nap'anuzgu, gooseberry.
hatrogkr', cranberry.
k'a^tc hi^rek, pearbee (fuzzy plums).
kc0 caroic, apple (long and round apple).
wak'o^retcawa, wild currant (snake's navel).
dok'r'wohi, prairie turnip.
hu^n'gk, bean.
hu^nank' na^di, climbing bean.
hu^n'gk' mink, nonclimbing bean.
ma^hi^tr, milkweed.
tcora^wa^, fruit of a tree similar to crabapple tree.
hazi'ruirgu, raspberry.
hawda'mankera, blackberry.
hanlin'gk', blueberries.

Animals and parts of animals whose flesh is not eaten

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wagkr'ogk, dogfish.
djadja'gha'k, mink.
dorc'na^k, otter.
ho wak'a^, eel (holy fish).
k'ayi, crow (really northern raven).
hrazu'p, eagle.
weasel.
marten.
no entrails (u'djowja).
gopher.
horse.

Agriculture.—In the old days the Winnebago always raised in their permanent villages at least corn, squash, and beans. As the villages consisted practically of a group of families belonging to different clans, each clan apparently living by itself, the question of clan ownership of these fields was hardly considered. (This statement is made because some Winnebago spoke of clan ownership.) What actually occurred was, in the opinion of the author, as follows: Each group of families being segregated according to clan, it happened that certain family groups had fields in common. This must have happened rather frequently, for there seems to have been a tendency—although this can not be said with certainty owing to the meagerness of reliable information—for related families to hold together in these settlements. In general, however, each family owned and cultivated its own field.

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and the breast of most animals were considered good portions, but the head of the deer was included. Other portions were eaten, however. For infants the deer's tail was considered a delicacy. Now, when they eat meat provided by the white man, rib roast of beef is the favorite meat of the Winnebago. 252 262 [254] [172]

The Winnebago were very fond of soups of all descriptions. Most of these were meat soups with the addition of vegetables or berries.

Most time was, however, spent in the preparation of vegetable foods, especially in the preparation of wild rice and corn. For the preparation of rice I will again quote Professor Jenks's article:

> At this stage of the harvest when the Winnebago gather the wild rice, the kernel is very like a long oat and has a tenacious hull, which must be removed before the grain can be eaten. The necessity of removing this hull and the unripe condition of the grain make it necessary to dry it artificially. This is usually done by spreading the kernels yet inclosed in the hull upon a rack of lattice work, under which a slow fire is kept burning. The grain is cured and the hull made brittle by the heat and smoke. The next process is the threshing. The Winnebago threshes the grain by the use of a most primitive flail. He spreads a blanket, rush mat, or deerskin on the ground, upon which he puts the now cured grain. Along three sides of the blanket he erects a screen of similar material. At the open side of this screen the man squats on his knees, and beats the grain with a straight stick in each hand, thus threshing it from the hull. When it has been threshed the woman gathers up the contents of the blanket and winnows the mass by letting it fall from a vessel held high in the air upon a blanket or mat laid on the earth, the wind blows away the chaff from the falling grain and leaves the clean kernels.

The Winnebago distinguished a number of different kinds of corn, the principal ones being *wahi'ereke*, yellow-stalked; *hirerahona*, sweet corn; and *wereu'hire*, red-colored corn. The corn-talk was called *waha'*, the corn proper, *wiku'ᵉwuᵉᵃ*, and the cob, *wuu'k'*. The corn is pounded on a rack (*weiréᵉ*) and then shelled, the grain falling through the rack and the cobs remaining on top. After being shelled the corn is steamed. Then the stones necessary for cooking it are gathered and the corn is picked. When this is finished, a hole is dug in the ground and red-hot stones are put in. Over this the husks are put and upon these the corn; then another layer of husks, etc. The top always is covered with husks. Four holes are made through the husks, into which four pails of water are poured and the whole is covered with a thick layer of earth and the corn left there overnight. The next morning it will be entirely cooked. 252 243 137

In shelling, the outer part of an oyster shell is used. When the shelling is over the corn is spread out and dried. [237 412]

Squash is prepared as follows: After the skin has been removed the squash is cut into slices and the seeds taken out; the slices of squash are then put on poles to dry. The dried squash is called *hoiwᵉᵃᵉᵃdeuwa*. There are two varieties of this vegetable—*wiku'ᵉᵃᵉᵃ*, Hubbard squash, and *wiku'ᵉᵃᵉᵃnik*, small-kernel squash.

Fruit was dried, but by what process the author has not learned. [251]